

THE REFORMED
HUSBAND-MAN;
OR A BRIEF
TREATISE
OF THE

Errors, Defects, and Inconveniencies of
our ENGLISH Husbandry, in plough-
ing and sowing for Corn;

WITH
The Reasons and general Remedies; and a large,
yet faithful Offer or Undertaking for the benefit of
them that will joyn in this good and
publick Work:

Imparted some years ago to Mr. SAMUEL HARTLIB;

And now by him re-imparted to all ingenuous *English-men*,
that are willing to advance the Prosperity, Wealth, and
Plenty of their Native Countrey.

Esay 28. v. 24, 26.

*Dosh the Plough-man Plough all day to sowe? Dosh he open and
break the Clods of his ground?
For his God dosh instruct him to discretion, and dosh teach him.*

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THE REFORMED

To the Reader.

Christian Reader,

IT is a common complaint, that Trade doth decay, and that the poor are multiplyed for want of employment. This complaint is a natural consequence and result of civil Warres; and of the unsettlement under which the Nation hath brought it self. The Remedy of it should be in the aime of every one, to contribute towards the relief of Publick Calamities, that wherewith God hath enabled all men to become serviceable unto their Neighbours, for their Comfort: For God hath given all natural gifts to all men, as well as spiritual gifts to profit wishal: but all men do not understand this to be so; nor have all that understand this, or are told it to be Gods will, a heart to apply themselves to fulfill it: but most men seek themselves alone; and conceive that they are not bound to provide for any besides themselves; and so undertake all their works accordingly, which doth extremely brighten the miseries of the times: Yet that all are not so set, thou may'st see (Courteous Reader) by the following brief Treatise and the Propositions which were imparted unto me above 3. years ago, which hitherto I have not published, because the opportunity of insinuating the same unto the publick, was not till now seasonable as I supposed; But now the hopes of our publick settlement, have intited me to put them forth, that the fruit of these hopes may be advanced towards all that wish well to the Publick. The Propositions themselves I shall not undertake to commend unto thee; because I am confident, that they will commend themselves abundantly by the Matter which they contain; and the End, for which they

To the Reader.

are offered unto thee. The Matter thereof concerns Husbandry, which is the most harmless, the most necessary, and the safest, & of all others the most profitable Industry unto Humane Society; wherein the Providence, the Power, the Wisdom and the Goodness of God, appears unto man more eminently than in any other way of Industry whatsoever. The End of these Propositions, is to make those that will concur to bring to passe the Effect of them; Rich in a lawful way, and in a course more certain then any that otherwise can be undertaken. Others, if they know any Advantage whereby to enrich themselves, they enviously detain it from the knowledge of others; but the Excellency of these Proposals, is, that they seek to impart to all, even to the whole Nation, the Meanes of all Plenty and Riches: and they offer a course which may improve by Experimental Industry, and the same rare known Advantages of Husbandry unto an infinite increase (whereof the possibility is in nature) beyond that which at present is attainable in the ordinary way. For the Author presumes not to have exhausted all that may be found out in nature: But by that which God hath imparted unto him beyond others, he perceives that a greater perfection of knowledge may be gained; if only the Observations which he hath made, be followed, so far as they will lead those that are Ingenious and Industrious, by making use thereof in a way, wherein he is willing to direct them, that his Talent may not be buried, as that of a profitable Servant's was.

As for the Adventure, it is not great; the Profit (if any be sure in this world) is the surest, and therefore the Security ought not to be so much to be stood upon as in other Adventures, where the Profit of particular men, is neither so Certain, nor so Great; nor any known Advantage brought thereby unto the Publick, which is here the Main end of the whole Design, that this State may recover itself and flourish; and the burdens which lie upon every one, may be the easier borne by all. I shall not add by way of Preface any thing more; only I shall beseech the Lord to direct thee in this, and all other things, so fulfill the good pleasure of his will; In Whom I rest always

Truly thine in all duties of

Love and Serviceableness,

SAMUEL HARTDIE

The Reformed
HUSBAND-MAN;

O R;
A brief Treatise of the Errors or Defects & In-

conveniencies of our *English-Husbandry*, in Plowing and
Sowing for Corne: Imparted to Mr.

SAMUEL HARTLIB.

S I R,
I Have ever observed, that the by-stander may learn more knowledge from *Mistakes* then *Right actions*. For the one being perfect, and consequently prosperous; for the most part is the cause of rejoycing; and rather leads men to make use of the benefit, then to enquire how it came. And most things that are brought to any good perfection, come not without their concealed mysteries; which cannot be attained without the consent and information of those that are the Masters of their Trade in that way; which is not always easie to be had. And most men delight more in the enjoying what they have, then industriously to seek for what they have not, (yet *Industry* seldom or never fails to give a plentiful *Reward* to those that love and follow him:) whereas on the contrary, every ingenious Man finding a business (as he thinks) evil mannaged, straight begins to consider of, and to contrive a *Remedy*, many times out of an emulation of glory, or desire of profit to himself; but more worthy out of a faithful love to his Neighbour, or *Native Country*. And in this *Forge* have very many of our *Noble Inventions* been framed in all

Agēs : And those that have not had their beginnings from hence, have had *Necessity* for their *Parents* according to that of the *Psalm*.

'Tis only need,

Gives life and scope to every humane feed.

And this is the *Fountain* from whence have issued all those most *Excellent Inventions* ~~by which~~ *the world* or worldly men can boast of from the beginning of time. And this is undeniable according to natural reason ; but we must not for all that forget to give God his due praise for giving such gifts to men ; knowing and alwayes confessing, *that every good and perfect gift cometh from above*. And let no man wonder to see a thing of this nature discovered and published in that *discreet* and *astute* ; for which there is most need *human* impulse.

The common or general course of our *English Husbandry* in ploughing for Corn, is to draw up a furrow of at least 6. inches broad ; but for one so narrow, there are thousands of eight, ten, twelve inches ; for the first cannot be done in any ground, but such as is very mellow and in good cillage, and that at one of the last ploughings too ; as having alwayes been ploughed at least once before : otherwise one of these *inconveniencies* must needs follow ; either the work must be very shallow, or else very uneven. Now the ground thus prepared they sow, and it seldom or never faileth ; but that all or the greatest part of the seed falls into the furrowes, or hollow between the ridges ; and hardly any one Corn-light (at least it lies not) on all that 8. 10. and very oft 12. inches, between the furrowes. Hence it necessarily followes, that in the furrowes where the Corn first lights, or into which it is after harrowed, the seed must needs be too thick abundantly ; and therefore can never prosper well ; as being one choaked up by the other. And in the meantime, that other great void space of ground between two furrowes, yields no Corn for profit : but much weed to choke up that Corn, that was in a way of thriving ; for certainly if the ground be any thing good, it will be bringing forth something, and if not Corn, Weeds.

§. The foresaid *Mistake* (as I at last apprehended it) of our *English*.

English Husbandry, first lead me to mend that in my *own*, which I did dislike in other mens; which *Error*, as I did discover in Seed-time (as is before set down) so also the same appeared at harvest: for the sheafs being taken away, I ever found the stubble (to confirm my first opinion) stand in rows or seams; and 10-20-30- or 40-distinct roots (yea many more sometimes) growing all of a heap together; and happily a foot of ground of either side that bear nothing but weeds; and in this manner more or less, he that observes shall find whole fields, let him travel into what part of this Nation he please.

The finding or observing of that grosse *disproportion* did easily suffice as old *doubt* or *question* that I had often scanned by my self & disconcerted with all good *Husbandmen* I could meet with, how the common increase of Corn in *England* could be so small, yet the soile generally esteemed most fertile; for the ordinary increase being 4-5- or 6- for one; and if more, 'tis counted a rich Crophe; whereas you shall hardly take up an ear of *Barley* in an Acre, that hath less than 10- or 12- but generally above 20- Corns in one ear.

To clear this point, I have used to argue thus: Suppose I have 4000 Corns; I take the best experienced *Husband-man*, how many of those his judgement and experience leads him to believe are lost, that is, buried, or that never come up, or that are devoured or destroyed by the Fowles of the Aire, or cressing things? I enquire. I never met that man that would allow 2000 to be lost, no hardly 1000.

I enquire again, of those that do come up, do they spread or branch out several ears from one root generally or no? The answer is, yes, questionless they do. To what proportion? The answer is, at least to two one with another through the whole Crop: I have met many that believe or affirm more, few or none that allow lesse.

I enquire again, How comes it then to passe, that the increase is so small as is before said? for I am sure of this, that through the whole Crop (if anything likely,) one ear with another will afford at least 16 and if we should allow (which yet no man will) that the one half of the seed were lost; yet that losse being fully

The Reformed Husband-man.

repaired by the branching, a man would wonder to find the increase nor come to above 20000. for 4000 sowed: whereas in all reason he cannot expect lesse then 60000. and not without good and probable reason he might hope to receive for his 4000 sowed 90000.

From what hath been said it is manifest, that either more Corns are at first lost, which is very probable; or that they branch not, nor come to the supposed perfection, each devouring other; and the weeds preying upon all; which is most likely; and to me seemes the certain cause of the aforesaid small return.

This is true of all sorts of ground, as well of *Ley* or *New-broken* ground as of *Old tillage*: but in this discourse, I will call this the *evil* or defect in *Tillage-land*, (not that the error is at all intended in *New-broken Land*, but is rather made much worse) but for that I am to complain of an another grand error peculiar to *New Land*, viz. *New-broken* ground the first year is stiffe; and so (use the *Husband-mans* phrase) rises stretch: from whence we have taken up an evil fashion to sowe *Oats* the first year, pretending (not without cause, as they order the matter,) that no other grain can be sown for want of mould to cover it, which they affirm; and that truly enough their *Harrowes* will raise on such a clunge *Turf*: and even for *Oats*, they are faine to let it lie in the troth after it is ploughed, many dayes or rather weeks to rot, or make it a little moulder, and hardly enough to cover *Oats*, when all is done.

Thus is the first (and beyond peradventure, if rightly used, the best) Crop in a manner spoiled: for a Crop of *Oats* so sowed can never come to any great matter, or if it do, what would it have yielded, if that had first taken possession? (Note that this is meant in quantity, not in quality: for if *Wheat* should be sowed, the first year without great care and skill; the better ground the leaner the grain: he therefore that will sowe *Wheat* the first year, must be master of his Art;) and *Oats* of all Grain is the most unfit to sowe in any good ground; but to sowe them the first year in *New-broken* ground, is to spoile all the Crops that follow: for *Oats* never fail to shake, nor to come up again amongst the next Crop; and so in the next and the next, &c. more or lesse, to the blemish-
ing

ing of all, but even to the spoiling of very many Crops. And where these wild *Oats* once get a head, 'tis very difficult, if not impossible, to clear that ground again while it continues *sith*.

There is yet another very great *Inconveniency*, which is much to the hurt of the *Real-Publick*; viz. By the means aforesaid it comes to passe (neither can it be otherwise in this, till some *Remedy* be found for the former,) that to produce sufficient *Corn* for the sustenance of this *Nation*; such vast quantities of ground are allowed for *Corn* and *Fallow-Fields*; that there is hardly *Pasture* enough or *Hay-ground* for the stock we have already. And much greater now is the want of *Wood*; and much greater is like to be every day, if some timely course be not taken, which (as I see) no man doth that goes about so plant. So if any do or shall do (as things now stand) he must rob *Peter* to pay *Paul*; (as the Proverb is) he must take the Land he plants with *Wood*, from that which now lies for *Pasture*; and that can ill be spared, and is with all so dear, that that is indeed one chief reason, that discourages many that would otherwise be planting, lesse or more; which *Art and Aile* is one of the most Commendable endeavours an English-man can turn his hand to. And the little store of *Meadow* and *Pasture* in many parts of this *Nation* makes the stock little, and the *Provisions* of all sorts dear.

And for my part, I conclude, that these 3. *Corn*, *Cattel*, and *Wood*; are the very strength and sinews of this Land (next under Gods blessing) and I take him to be the best *Common-wealths-man*, that takes care for the prosperity and increase of these.

If we take notice also of the vast quantities of all sorts of Grain, that of force are and must be reserved out of every years increase, for the next years seed; we shall find the whole Island could but ill spare so much, in a dear year especially.

From all these Considerations, my love to this my *Native-Country*, and a desire to see it prosper, I have been, and (I trust) not without Gods most gracious assistance and appointment, put forward to seek, and have now obtained the certain knowledge of such excellent Remedies, as (if accepted) shall (I hope) notably redound to the glory of God, and to the honour and happiness of this *Common-wealth* in general, and not a little to that *Man*, or

those men or societies of men which shall first encourage and enable me to set the work going.

And if God have made me (instrumentally) *Author* of a *Publick Good*, I hope no man will envy that I shall reap some fruits of my own labours. And who can tell, whether God (if we reject not his goodness) have reserved this *special secret* till this seasonable time, when it may well help to make up those great breaches which the late *unhappy Warre* hath made in the whole Nation in general; and in very many thousands of particular estates?

Contraries (they say) are cured by their *Contraries*; and so must the *Remedies* be contrary to the *Diseases*, or *Errors* before mentioned.

I affirm then, that (God assisting, and giving his blessing to my weak endeavours) I am able to prescribe a way very certain, how with less then double the charge, viz. If to plough, sowe, and harrow an Acre the *common way*, will cost 6s. it shall be done by my way for 10s. and so, according to a greater or lesser proportion, to plough and sowe in Acre, or 20 or 100, or 1000. (for that is all one, if I have the materials) And that with a less number of Cattel; for I will desire but 4 Horks to one Plough, for any ground whatsoever; and to many sorts of ground less will serve, and no more men but two; in some cases but one; I will also make as good dispatch, viz. in Acre each day as the best with one Team, which is as much as any man in England can well do in the *common way*.

Note, though it be here called *sowing*, as being most generally understood under that expression; yet the true meaning is to plant in set the Corn at due depth and distance; for which purpose I have also invented most apt and easy ways or instruments: and also many easy ways to procure, and use *Manure* or compost to an advantage much beyond any thing yet known or used.

Thus much for the *Duties*, the *Charge* in keeping *Servants* and *Cattel*, and for the quickness of the dispatch.

Now for the *Matter*, that is the *Good* that shall be obtained more by my way. Thus much I dare modestly promise by Gods permission, that each Bushel sowed my way in good ground, will yield 30 Bushels; or that each Acre shall be better then the 3.

next of like ground, if sowed the *common way*, and with the same grain; yet my seed shall be no more, nay seldom halfe so much. And this I can clearly make good: for these grainer, viz. *Wheat, Rye, Barley*, and all sorts of *Pease*; but for *Oats* though I can do the same with them; yet I shall seldom sowe any; or if I do, it shall be the last crop, before that land be again laid down to or for grasse.

The *Private Benefits* arising from hence, will prove to be these.

First, whereas three Acres of good ground possibly stood in 30 s. per annum, that is, 20 s. per annum for every one, now one of the same three Acres only, being sowed, shall yeeld as much or more *Corne*, then the whole three did before, and your rent be but 10 s. so as there is 20 s. clearly saved in the rent.

Secondly, if I were to hire the ploughing (which is in a manner all one as to keep a teeme, and in some cases cheaper) one Acre for all the *year*, would perhaps cost 13 s. 4 d. and consequently three will cost 40 s. but one Acre ploughed and sowed my *way* (though having all the same *year*, shall cost but 20 s. so as there is again 20 s. clearly saved in the Tillage; besides that the dispatch of this one is much sooner done, and something also will be saved in the fencing of one instead of three; or it may be with the former charge much better fenced; then which there is nothing in *Husbandry* more necessary.

Thirdly, suppose *Barley* at 2 s. 6 d. the bushel, which is the most usuall rate one year with the other; the three acres according to the *common way* will take about 11. bushels; I speak all this while of acres according to the *Straine*, which will cost 27 s. 6 d. but the one acre shall take at the most but three bushels, which will cost but 7 s. 6 d. so as here again is clearly saved 20. s. in the seed. Now put these three *Advantages* together, and you shall finde there is gained or saved, full 60. s. and 3. d. besides these *Conveniences*.

First, three dayes worke done in one.

Secondly, the *Corne* not only as much or more then formerly; but that in cleanness and goodness at least 6. d. in each bushel better in the market.

Thirdly, to him that keeps his own teeme, one teeme shall produce,

8 *The Reformed Husband-man.*

produce, if you sowe the same number of acres you did before, 3. or 4. times as much Corn; or if but every third-acre, fewer servants and fewer cattel will serve.

Fourthly, your time is not so wholly taken up, but you, and yours are more at Liberty; since now you are enabled to reduce three dayes work into one.

Lastly, if the *Soile* or *Manure*, you were able to procure, would serve to keep your three acres in good heart or strength before; now it must needs be kept up alwayes in a very great degree of fertility, as being able to lay as much soile upon one acre now, as you were able to afford to three before: and morsover your *Pasture* so much increased, allowes your *Stock* to be greater; and then you may, if you will, breed soile proportionable.

Let these of many others suffice at present to be spoken for the *Private*. And for the *Publick* these.

First, it will be in the choice of the Parliament; either to continue the same *proportion* of *Land* now ploughed, and so not only make all sorts of Corne exceeding cheap at home; but have it also become a most rich and staple Commodity to be transported into other parts. And thus may the tyde be turn'd, and this *Nation* fetch in the *Commodities* of other Countries for the superabundance of our own; whereas we are now, especially in a dear year, forced to send out our best Commodity, as *Cloth*, *Wool*, *Tin*, *Lead*, &c. to other Nations, for the supply of bread; which besides the dishonour, is disadvantage enough.

Or by sowing but one acre for every 3. now sowed, yet still having as much, or more and better corn; there will be 2. third parts of the *Tillage-ground* now in use in *England* to be laid to beast or sheep-pasture; or for the planting of *Wood*; which is a thing of that urgent necessity in this *Common-wealth*, that we shall in many parts thereof, be shortly in danger to suffer exceedingly, for want of *Timber* for building and Husbandry; and for firewood, where coales is wanting. Besides the not to be valued want of *Timber* for *Ships* and *Boates*, except some speciall and speedy care and course be taken, as well to preserve that which remains from such wilfull waste we dayly see, as for the planting more in all parts. Thus shall there be an incredible advance of the plenty and cheapness of all sorts of food and raiment

at home. And either of these wayes will justly occasion the setting of so many persons to work, that there will rather want hands to do the necessary work, then work for willing hands; a thing of no light concernment, and which not a little conduces to the peace and prosperity of any nation or people. And this may well stand for the second. And then

Thirdly, whereas the seed of necessity, now deducted yearly out of every years croppe, to sowe against the next year; cannot be, by any good rule, adjudged lesse then 1800000. quarters of all sorts; if the course before propounded were generally followed, viz. to sowe but every third acre 600000. quarters would plentifully serve; thus would be saved every year out of the next years seed 1200000. quarters, enough plentifully to sustain above 500000. souls the year about. It will not be amisse to consider this well, and lay it to heart, comparing this comfort with the scarcity in other years. And we may add to this, as before, that when the *stock of Cattel* is so abundantly increased; and the *numbers* of the *Acres* of ground sowed drawne so much lesse, it must needs follow; that unlesse men will be apparantly negligent, their *Corne grounds* can never fail or be barren for want of *Mannr*. And I doubt not in all this; but that experience shall prove, that I have spoken rather with the least.

Now for the *Manner*; It may be demanded, how this work may be done?

In this I must intreat the *Reader's* pardon, though I conceal or keep that to my self till my Countrey-men of *England* shall please to own the present, which I mean to make of this *Invention* whensoever I shall find encouragement so to do. But this I will say, and this by Gods *Assistance* I am sure I can perform; for the work will bear it: whosoever (one man or many) shall disburse 1000. pound; shall at the end of the first twenty moneths, receive 1466. or if he like that better, and desire to hold on his money, he shall receive at the end of the first 20. moneths (as aforesaid) 460. pound; and at the end of every thirteen moneths during his naturall life 300. pound: only when he dies I am quit from the annuity and first sum disbursed also; for which said sum of 1000. l. first disbursed, he shall have this and no other security, viz. every

10 *The Reformed Husband-man.*

years crop in course so far till he be paid what is here undertaken upon a just accompt. But whatsoever shall remain, to be for ever my own without controversie.

And the same thing I am ready proportionably to make good, for any bigger or lesser sum, that is at all considerable.

Now if any man shall desire to know, why I endeavour to let this wheele going at this time, I answer thus.

First, at this time, or in these times, God hath bin pleased to endow me with the *Knowledge* of this *Secret* and *Excellent Invention*; and therefore I intend, God willing, not to hide this Talent in a napkin; but to put it forth if accepted, and attain to such perfection in it as I can; though it be not so great in present profit, as I would, for want of stock sufficient, or, as I know, it will afford in better times; for how know I whether I shall live to see more settled times? and if God should please to call me before by triall, more then private and good witnesse of that triall I have, let the World know; at least the great benefit from hence arising, then would die with me, not the least nor worst *Invention* of this Age hath known or tasted of.

Secondly, my *desires* being chiefly for the *Publike good* (though that cannot, nor will not justly exclude my private benefit, but rather advance it) I must and will to the uttermost of my power seek the advancement of that *Publike good*, in the prosperity of this designe.

Thirdly, if there should be a dearth as hath been in former years; in the want of all provisions, but of Corn especially; (for if you take notice, you shall never read of, nor ever hear of a real dearth or famine where Corne was plenty, the want of bread in a manner only is accompted famine.) Therefore I think no way can be found for a private man to shew himselfe a lover of his Countrey more, then by using all possible endeavours, seasonably to increase and produce that, which the *whole Nation* may so much want, and in that want so miserably suffer, which yet we ought also earnestly to pray, that God in mercy will please to prevent; and in the mean time use our utmost endeavours, and not be desperately negligent.

Fourthly, whether at this time, or at what other time soever,
God

God, shall please to restore this Nation to a right understanding; and so to a lesse interrupted peace; then if I shall present this work and finde acceptance, how *Great an advantage and Comfort* will the People receive, if it were but onely by the sparing the quantity of Corn out of the seed to be sowed? And how if there should not be found enough seed in the *common way*, in one year for the next years crop; (which God forbid) or, (w hich is more likely) not enough to till such vast proportions as are now in use; let any man tell me of what use then this *Invention* would be; and yet every sensible man doth likewise know, that it is not easie to thrust a *new Invention* (though never so good) upon a whole *Nation*; for them presently to practise the thing of which so few of that *Nation*, besides the Inventor ever saw, or did know, or beleieve the experience; but if the thing be in the mean time by some private ones (to their no little benefit) fully experimented, and so good wittnesse prepared, how welcome it must needs be to both Parliament & People, let all wise men judge.

Fifthly, in whose hands soever God hath still left a greater sum of money, then is readily portable, we know he must lay it out some way or other, or else hide it, or let it lye and rust; which because no man ought to do, we will suppose no man will do; and if he dispose of his money by putting it into *Stock* of any sort, I dare boldly affirme (as being able to make it appear to every rational man) that either in *Warre* or *Peace* Corne (so annaged especially) is the *soudest* and *safest* Commodity, whether you count upon gain, or safety from losse, that this Nation hath, knowes, or uses.

Lastly, I desire therefore that men will looke upon this *Proposition*, with such eyes as becomes sober men, and lovers of their *Countries* prosperity. And I beseech God instruct the hearts of some honest, ingenuous and faithfull men or societies of men, to joyne in so good a work, so much conducing to the glory of God, the increase of honour, wealth and happinesse to the Publike, and so much, and so soone, to their own private advantage; Not forgetting what an infinite increase of honour and wealth King *Henry the Seventh* lost or mist, by distrusting, and refusing the Offer of *Christopher Columbus*. And though I will

not compare this in value to that; yet I may boldly say, that this may be more advantageous to the community, and every way more immediately proper and necessary for this Commonwealth.

*The most especial Persons (or Purposes)
that may easily and readily advance or re-
cover Estates, by joyning to set forward
the practise of this VVork.*

1. **W**Hosoever, whether Nobleman, Gentleman, Merchant, Citizen, or other person, is indebted in a greater Summe then he can easily pay, and cannot so suddainly pay the same as will happily be expected, without the ruine of his Estate: And yet is in danger on the other side, either to be *eatn up with Use*, and *Use upon Use*, if he let it run on, or to be very much streightened in his present subsistence, if he straine himselfe to pay the use in course, as it becomes due. This man shall need only to procure and lay down, so much ready money as he is to pay for five years *single Use*, viz. if his debt be 1000. pound, then the single use for five years at eight in the hundred is 400. pound; which summe of 400. pound being as aforesaid, laid down to enable me to set this work going, shall, with such addition, as I shall give to it by the *Blessing of God*, by my *faithfull endeavours*, and by the *certain increase* and *great benefite* from this work arising, produce to the owner this, the use of his whole debt of 1400. pound shall at the end of 20. moneths be paid for 18. moneths, which will then be past, and at the end of 2. moneths more for the next six moneths, and so forward at the end of every six moneths in course; for the remaining part of seven years; and at the end of seven years, his whole debt of 1400. pound shall be fully paid off, and so his person

person or estate for ever cleared from that debt. This is faithfully meant and shall be faithfully made good if undertaken, for this or a greater or lesser sum, but rather for a greater.

2. If any man be desirous to purchase such or such a *Manner* or *Farm*, *House* or *Arable*; but have not sufficient moneys to do the work: let him but advance the third part of the sum he wants, and at the end of five years he shall have the sum he wants, and the *Use* of the said third part paid duly all the while. Or if he lay down the one halfe, he shall have in paid at the end of three years, and the *Use* paid. And by this accompt any man may easily finde, on what *terms*, or in what *time* he may compass, to purchase any *land* he shall desire. And need no aid of gubnours.

3. If any man studious in the *Science* or *Chymistry*, shall want a supply to keep going continually some excellent work begun, or to be begun: let him consider, what necessary expence is required for 40. moneths; and if he can lay down the sum to be expended, in 20. moneths: and besides be able to keep his work going for 20. moneths, he shall receive at the end of the first 18. moneths, that which is necessary for 18. moneths; and from thenceforth, at the end of every six moneths, what is proper for six moneths: so to continue for so many years, as the work shall require; And some such way may be advantageously taken by such as mean to travel, or to send forth their sons.

4. If any man have a *Son* or a *Daughter*, that he intends to bind an *Apprentice*, but wants wherewith to *set up*; against he come out of his time; let him consider what is necessary, and if he can but produce and lay down the seventh part of that, at the end of seven years, he shall have the whole sum, and the *Use* paid for all the time.

5. According to this accompt, any man may make *Provision* for his *Wife* and *Children*, laying down at the time of *Marriage* of his *Wife*, or *birth* of his *Child*, or within the first year of either, the sum which he desires his *Wife* or *Child* should have, for the jointure or the *Childs* Portion, or yearly Revenue; which if it be 100. pound, he shall lay down no more but that single sum of 100. pound; for which his *Wife* shall from the day of his death during the residue of her *Life*, receive 100. pound *per annum*, or his *Child* from the 9. year of his Age, till he be 15 years old, shall receive 30. pound *per annum*, and from 15. to 21. 50. pound *per annum*.

annum, and at 21. years of age in ready money 300. pound, and from thenceforth during his *Life* 100. pound *per annum*, and the *Use* paid for the first 9. years; but the death of the *Wife* or *Child*, to discharge and take off all *engagements*.

6. If any *Merchant* or *Citizen*, or *Man of Trade* shall find, some great losse or other mistake, or that his *Estate* begins to *decline*: he may himself *according* to this accompt, easily cast up what will serve to restore him, to what proportion he will or can, according as he is able to advance monies.

7. By this rule, any man of what *quality* soever, and for any *purpose* whatsoever, may easily measure, or shape his own desires, according to his own heart, and lay foundations for the strengthening and perfecting any *Charitable*, *Magnificent*, or *Political* *Purposes*.

F I N I S.

